

THE
LOYALL
CONVERT.
WITH
THE NEVV DISTEMPER.

BY F. Q.

VIRG.

*Improbis hæc tam culta novalia miles habebit ?
Barbarus has segetes ?*

HOM.

*ὄκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔσω,
εἰς βασιλεὺς.*



OXFORD,
Printed by LEONARD LICHFIELD,
Printer to the Vniversity, 1645.

To the honest hearted Reader.

READER,

I Here protest before the Searcher of all hearts, that I have no End, neither of Faction, or Relation in this ensuing Treatise. I am no Papist, no Sectary, but a true Lover of Reformation and Peace: My pen declines all bitterness of Spirit; all deceitfulness of heart; and, I may safely, in this particular, with Saint P A U L, say, I speak the truth in Christ and lye not, my Conscience bearing me witness in the holy Ghost, that I neither walk nor write in craftinesse, nor handle the holy Scriptures deceitfully: Therefore if thy Cause be Iesus Christ, in the name of Iesus Christ, I adjure thee to lay aside all wilfull ignorance, all prejudice, all private Respects and Interests, and all uncharitable censures: Deale faithfully with thy Soule, and suffer wholesome admonitions: Search the severall Scriptures herein contained, and where they open a Gate, climbe not thou over a Stile: Consult with Reason, herein exercised, and where it finds a mouth, find thou an eare: And let Truth prosper, though thou perishe; and let God be glorified, although in thy Confusion.

THE

THE LOYALL CONVERT.

THE Kingdome of *England*, that hath for many Ages continued the happiest *Nation* on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the *Gospel*, which settled a firme *Peace*; which *Peace* occasioned a full *Plenty*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, Inſomuch that ſhee became the Earths *Paradiſe*, and the Worlds *Wonder*, is now the Nurſery of all *Seſts*; her *Peace* is violated; her *Plenty* waſting; her *Government* diſtempered, her *People* diſcontented, and unnaturally imbroyd in her own *Blood*, not knowing the way, nor affecting the meanes to *Peace*, Inſomuch that ſhe is now become the *By-word* of the Earth, and the ſcorne of Nations.

The *Cauſe* and Ground of theſe our Nationall Combutions, are theſe our Nationall *Transgreſſions*, which unnaturally ſprung from the neglect of that *Truth* we once had, and from the abuſe of that *Peace* wee now want: Which, taking occaſion of ſome differences betwixt His *Majeſtie* and His two Houſes of *Parliament*, hath divided our *Kingdome* within it ſelfe, which had ſo divided it ſelfe from that *God*, who bleſt it with ſo firme a *Truth*, ſo ſetled a *Peace*, and ſo ſweet an *Vnity*.

Aſthat ſinne brought this *diviſion*, ſo this diviſion (ſharpened with mutuall ſcalouſies) brought in the *Sword*.

When the *Lyon* rores, who trembles not? And when *Iudgements* thunder, who is not troubled?

Among the reſt, I (who brought ſome Faggots to this *Combution*) ſtood aſtoniſht and amazed: to whom the *miſchiefe* was farre more manifeſt then the *Remedy*: At laſt, I laid my hand upon my heart, and concluded, *It was the hand of God*; Where being plundered in my underſtanding, I began to make a ſcrutiny, where the firſt *Breach* was made, that let in all theſe *Miſeries*.

I found the whole Kingdome now contracted into a *Parliament*, which conſiſted of three Eſtates; A *King*, a houſe of *Peeres*, and a houſe of *Commons*; by the *Wiſdome* and *Vnity* whereof, all things conſiderable to the *Weale-publique*, were to be adviſed upon, preſented and eſtabliſhed.

I found this *Vnity* diſjoynted, and growne to variance even to *Blood*: The *King*, and his *Adherents* on the party; and his two *Houſes* and their *Adherents* on the other.

The *pretence* of this division, was the true *Protestant Religion*, which both protested to maintaine; the *Liberty of the Subject*, which both protested to preserve; the *Priviledges of Parliament*, which both promise to protect; Yet, neverthelesse, the *first* never profaned; the *second* never more interrupted; the *third* never more violated.

Standing amazed at this *Riddle*, I turned mine eyes upon his *Majesty*; and there, I viewed the *Lords Anointed*, sworne to maintain the established *Laws* of this *Kingdome*: I turned mine eyes upon the two *Houses*; and, in them, I beheld the *Interest* of my *Country*, sworne to obey his *Majesty* as their *supream Governour*.

I heard a *Remonstrance* cryed from the two *Houses*: I read it; I approved it; I inclined unto it: A *Declaration* from His *Majesty*; I read it; I applauded it; I adhered to the justnesse of it: The *Parliaments Answer*; I turned to the *Parliament*; His *Majesties Reply*; I returned to His *Majesty*.

Thus toft and turned as a *Weather-cocke* to my own weaknesse, I resolved it impossible to serve two *Masters*.

I fled to *Reason*; *Reason* could not satisfie me: I fled to *Policie*; *Policy* could not resolve me: At length, finding no *Councillour*, but that which first I should have sought; it hyed me to the *Booke of God*, as the *Great Oracle*, and ushering my *Inquest* with *Prayer* and *Humiliation*, I opened the sacred leaves, which (not by chance) presented to my first eye, the 20. of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and who so provoketh him to Anger, sinneth against his own soule.*

Now I began to search, and found as many places to that purpose, as would swell this sheet into a *Volume*; so that in a very short space, I was so furnished, with such strict *Precepts*, backt with such strong *Examples*, that my *Judgement* was enlightned, and my wavering *Conscience* so thoroughly convinced, that by the *Grace* of that *Power* which directed me, neither *Feare* nor any *By-respects* shall ever hereafter remove me, unlesse some clearer light direct me.

But, above all the Rest, a *Precept* and an *Example* out of the *Old Testament* (strongly confirmed by a *Precept* and an *Example* out of the *New*) settled my opinion, and established my *Resolution*.

Pre. 1. The first *Precept* out of the *Old*, *Ieremy* 27. v. 6. Where it pleased *God* to own *Nebuchadnezzar* his servant, (although a knowne *Pagan*, a profest *Idolater*, and a fierce *Persecutor* of all *Gods children*) concerning whom he saith, v. 8. *They that serve not the King of Babylon, and that will not put their necks under his Yoake, I will punish them with the Sword, Famine, and the Pestilence, till I have consumed them.* verse 9. *Therefore hearken*

hearken not to your Diviners, and Prophets, that say unto you, You shall not serve the King of Babylon, for they prophesie a lye unto you. v. 10. But the nations that shall serve the King of Babylon, and bring their necks under his Yoake, those will I let remaine in their own land, (saith the Lord) and they shall till it, and dwell therein.

Can there be a stricter Precept? or could there be a more impious Prince? And yet, this Precept, and yet, this Prince must be obeyed: nay, *sub pœna* too; Upon the paine of Gods high wrath; fully exprest in *Famine, Sword, and Pestilence*, not only upon the people, but upon the Priests also, that shall perswade them unto *disobedience*.

The second Precept is enjoyned us out of the *New Testament*, Rom. 13. 1. *Let every soule be subject to the higher Powers, for there is no Power but of God; The Powers that be are ordained of God: Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* This Power (this King) to whom S. Paul commandeth this subjection, was *Nero*, the bloody persecuter of all that honoured the blessed Name of *Iesus Christ*.

Gods Command should bee a sufficient Argument, *Αυτοῦ ἐστιν*, is enough: But when he addes a Reason too, he answers all Objections: But when he threatens a punishment, (no lesse then damnation) upon the resistance thereof, he hath used all meanes to perswade a necessity of obedience.

Let every soule be subject.)

Not equall, much lesse superiour. And what is taking up of *Armes*, but an implied supposition of at least equality? What are the hopes of Conquest, but an ambition of *Superiority*? What is condemning, judging, or deposing, but *Supremacie*? For it is against the nature of an Inferiour to condemne, judge, or depose a Superiour.

And, lest the Rebellious should confine his obedience to a good Prince, the next words reply,

For there is no power but of God.

Power in it selfe, is neither good nor evill, but as it is in *subiecto*, the person; If an evill King, an evill Power; If a good King, a good Power: God sends the one in *mercy*, and we must be subject; the other in *judgement*, and we must be subject: In things lawfull, *actively*; in things unlawfull, *passively*: If a good King, he must have our praise, and our *plyance*; If an evill King, he must have our Prayers, and our *Patience*.

He that resists the Power (whether good or evill, for all power is of God) resists an Ordinance of God, (Ordinances of men are not resisted without ruine) and whosoever resisteth shall receive, but what? *ἡ ἐκδίκησις*, damnation to themselves.

Now, compare this place with that 1 Cor. 11. 29. *Hee that shall eate this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh, What? $\kappa\tau\iota\sigma\tau\alpha\ \epsilon\alpha\upsilon\tau\omicron\upsilon$, damnation to himselfe.*

If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the heynousnesse of *disobedience*; the punishment whereof is the very same with his that is guilty of the *Body and Blood* of our Lord; to the one, for not discerning the *Lords Body*; to the other, for not discerning the *Lords Anointed*.

Ob. The *Lords Anointed*? And who is he? None but the *Regenerate*: Christ is not *Christ* to any, to whom *Jesus* is not *Jesus*.

Ans. Gods word answers your silly Objection, not I: Was not *Saul* Gods *Anointed*? Was not *Cyrus* Gods *Anointed*, and many more whom God acknowledges so, and yet wicked Kings?

Cyrus is mine Anointed, yet he hath not knowne me.

Ex. I. The first Example for our Obedience the Old Testament proposes to our imitation, Dan. 3. 16. *Nebuchadnezzar* the King of *Babylon* sets up a golden Image: *Shadrech, Mesbach, and Abednego* were commanded to fall down and worship it.

The King, a known *Pagan*, commands a grosse *Idolatry*; Did these men conspire? Or (being Rulers of the Province of *Babel*) did they invite the *Jewes* into a *Rebellion*? Did these (to strengthen their own *Fallion*) blast their Sovereigns Name with *Tyrannie* and *Paganisme*? Did they endeavour by *Scandals*, and impious *Aspersions*, to render him odious to his people? Did they encourage their Provinces to take up *Armes* for the defence of their *Liberties* or *Religion*? Did they seize upon, or stop his *Revenues*? or annihilate his *Power*? Did they estrange themselves from his *Presence*? Murther his *Messengers*? Or would they have slighted his gracious *Offers*? No, being called by their *Prince*, they came, and being commanded to give *actuell* obedience to his *unlawfull* Commands, observe the modesty of their first answer, *We are not carefull to answer thee in this matter*, and being urged, mark their pious resolution in the second, *Be it knowne, O King, we will not serve thy Gods, nor worship the golden*

3.16. *Image thou hast set up.*

3.18. The King threatens the *Fornace*; They yeeld their *Bodies* to the *Fornace*, and say, *God whom we serve will deliver us out of thy hands*, and not, *Hee will deliver Thee into our hands*. They expect deliverance rather in their *passive Obedience*, then in their *actuell Resistance*.

6. But they were few in number, and their Forces not considerable.

7. Admit that, which all *Histories* deny. Was not God as able to subdue Him with so few, as to deliver them from so many? Had their *weaknesse* lesse

lesse Reason (for the Cause of Gods *apparent* dishonour) to expect a *miraculous* assistance in those dayes of frequent Miracles, then we, after so long a *cessation* of Miracles? Gods glory will not be vindicated by *unlawfull* meanes, or *unwarrantable* proceedings.

I, but we take up *Armes*, not against the *King*, but against his *evill Counsellors*.

Ob.

Adherents ye meane. A rare distinction! And tell me; whose power hath his Adherents? The *Kings*. By which appeares, ye take up *Armes* against the *Kings Power*; *He that resisteth the power*, (it is not said the *Prince*) *shall receive damnation*. Again, *Where the word of a King is, there is power*: God joyned the *King* and his *Power*, and who dare separate them? They that take up *Armes* against the *Parliaments power* (you say) take up *Armes* against the *Parliament*; Doe not they then that take up *Armes* against the *Kings power*, by the same Reason, take up *Arms* against the *King*? Now, look back upon your intricate distinction, and blush.

Ans.

Eccle. 8.

But, if the *King* betray the *Trust* reposed in him by his Subjects, they may suspend their obedience, and resist him.

Ob.

Kings are Gods *Vicegerents*, and cannot be compelled to give an account to any, but to *God*. *Against thee, against thee onely have I sinned*: That is, to thee, to thee only must I give an account. Though I have sinned against *Vriah*, by my *Act*; and against my people, by my *Example*, yet against *Thee* have I onely sinned. You cannot deprive, or limit them, in what you never gave them. God gave them their *Power*, and who art thou that darrest resist it? *By me Kings raigne*.

Ans.

Psal. 51. 4

But, his *Crowne* was set up upon his Head by his Subjects, upon *such* and *such* conditions.

Pro. 8. 15

Ob.

Why was the penalty, upon the faile, not expressed then? Coronation is but a humane *Ceremony*. And was hee not *Proclaimed* before hee was crowned? *Proclaimed*? but what? A *King*: And did not you at the same instant, by relative consequence, proclaim your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their *Regall Authority*?

Ans.

But, the *King* hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *virtue* of his *Power*.

Ob.

The *King*, by his *Writ*, gives not away his power, but *communicates* it. By the *virtue* of which *Writ*, they are called *Ad tractandum & consulendum de arduis Regni*, To treat and advise concerning the difficulties of the Kingdom: Here is all the power the *Writ* gives them, and where they exceed, they usurp the *Kings* power, being both against the Law of *God*, and the constitutions of the Kingdom.

Ans.

Well

Ob. Well, but in case of necessity, when *Religion* and *Liberty* lies at the stake, the *Constitutions* of the Kingdom (for the preservation of the Kingdom) may suffer a *Dispensation*.

Ans. Admit that : But what necessity may dispence with the violation of the *Law* of God ? the deviation wherefrom, is evill, and *Thou shalt doe no evill that good may come thereon*.

Ob. But, we take not Armes against the King, but onely to bring *Delinquents* to condigne punishment.

Ans. And, who are they? even those that take up *Arms* for the King; which, an unrepealed Statute, 11. *Hen.* 7. acquites. But, admit *Statutes* may be broken, and you seek to punish them; Who gave you the power so to doe? The *Law* : And what *Law* denies the King power to pardon *Delinquents*? God, that hath put power into the hand of Majesty, hath likewise planted *Mercy* in the heart of Sovereignty : And, will ye take away both his birth-right and his *Blessing* also? Take heed, you doe not slight that, which one day may prove your *Sanctuary*.

Ob. But, the King, being a *Mixt* Monarch, is bound to his own *Lawes*.

Ans. There be two sorts of *Lawes*, *Directive* and *Coercive*; As to the first, he is only bound to make his *account* to God; so, to the second, he is onely
Ecc. 8. 4. liable to the hand of God; *Who shall say unto him, what doest thou?*

Ob. But, Kings, now a dayes, have not so *absolute* a power, as the Kings mentioned in the Scripture.

Ans. Who limited it? God, or Man? Man could not limit the *Power* he never gave : If God; shew me where? till then, this objection is frivolous.

Ob. But, when Kings, and their Assistants make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* Armes?

Ans. It is no offensive War for a King to endeavour the *Recovery* of his surrepted right; however, are not the members of a Parliament *Subjects*, to their Sovereign? if not, what are they? If *Subjects*, ought they not to be subject? Gods people, the *Jewes*, that were to be destroyed by the Kings Command, neither did, nor durst make a defensive War against his abused power, untill they first obtained the Kings *Consent*.
Hester 8.

But, admit it lawfull, (though neither granted, nor warranted) that subjects may upon such tearmes make a defensive war, does it not quite crosse the nature of a defensive war, to *assaille*, *pursue*, and *disposse*?

Whe you shot 5 peeces of *Ordnance*, before one was returned at *Edgehill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When ye affronted *Basing House*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation*, *Dissuasion*, *wise reproof* (by such are nearest to him) *Petition*, *Prayer*, and *Flight*: All other weapons will at last wound them that use them.

The Second *Example*, was left us out of the *New Testament*, by Him *Ex. 2.* that is the true president of holy obedience, Our *blessed Saviour*; whose *1 Pet. 2.* Humility, and sufferance, was set before us as a *Copy* for all Generations to practice by.

The *temporall* Kingdom of the Jewes, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaries, was his *naturall* Birth-right, descended from his Tipe, and Ancestour King *David*. Had not he as great an *Interest* in that Crowne, as wee have in this Common-wealth? Was not *Hee* as tender eyed towards his owne *naturall* people, as we, to one another?

Was not the Truth as deare to Him (who was the very *Truth*) and the way to it, as direct to Him, (that was the onely *Way*) as to us?

Was not *He* the great *Reformer*.

Had the *Sword* been a necessary stickler in Reformation, how hapned it that he mistook his *weapon* so? Instead of a Trumpet hee lifted up his *Voice*.

Was *Plots*, *Policies*, *Propositions*, *Prophanations*, *Plunderings*, *Military Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor, was it want *Matth. 26.* of strength, that he reformed not in a Martiall way: *Could not hee com- 52.* mand more then twelve legions of *Angels*?

Or had he pleased to use the Arme of *flesh*, could not *Hee*, that raised the dead, raise a considerable *Army*? Sure, *S. Iohn* the *Baptist* would have ventured his head upon a fairer *Quarrell*, and *S. Peter* drawn his sword to a bloodier end; No question, but *S. Paul*, the twelve *Apostles*, and *Disciples* would have proved as tough *Colonels*, as your associated *Essex* Priests did Captaines; and doubtlesse *S. Peter*, who converted 3000. in one day, would have raised a strong Army in *six*.

Our Blessed *Saviour* well knew, that *Cesar* came not thither without divine *permission*; In respect whereof, He became obedient to the very shadow of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a necessity of his obedience, and subjection, to make him capable of a shamefull death.

No, his obedience, as well as death, was *voluntary*; which makes you guilty of a *shamefull* argument.

Ob.

Ans.

B

But,

Ob. But, He was a *single person*; We, a *representative body*: what is unexpedient in the one, is lawfull in the other.

Ans. Worse and worse ! If our blessed Saviour be not *Peperesentative*, Tell me, whereof art thou a *Member*? woe be to that body *politicke*, which endeavours not to be conformed, according to the Head *Mysticall*.

He preacht *Peace*; Your Martiall Ministers (by what authority they best know) proclaime *Warre*; He, *Obedience*; They, *Sedition*; He, *Truth*; They, *Lyes*; He, *Order*; They, *Confusion*; He, *Blessednesse* to the Peace-makers; They, courage to the *Persecutors*; He, *Blessednesse* to the persecuted; They brand them with *Malignity* that call them blessed.

God was not heard in the *whirlewind*, but in the *still voice*.

But, his thoughts, are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long nested in this unhappy *Island*) and those encreased Multitudes of *simple soules*, seduced by their seeming sanctity, who taking advantage of our late too great *abuse* of Ceremonies, are turnd desperate enemies to all *Order*, and *Discipline*, being out of charity with the very *Lords Prayer*, because it comes within the Popish *Liturgie*.

How many of these, have lately challenged the name of *sanctified* Vessels, for conteyning the poyson of unnaturall *Sedition*! How many of these, have usurpt the stile of *well-affected*, for disaffected *Peace*! How many of these, have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Army* consist of! How, for their sakes is *Blasphemy* connived at! *Sacriledge* permitted! How, for their encouragement are *Lyes* and brasse-browd *Impudencies* invented, nay publisht (nay published in the very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the first *stone* at them! How many of our Learned, Religious and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aspersions of her potent Adversaries) are now plundered in their *Goods*, sequestred in their *Livinges*, imprisoned in their *persons*, (if not forced in their *Consciences*) whilest their wives, and poor children, begging their Bread, are left to the mercy of these *unmercifull* times; even for the encouragement of them, whose *pedanticke* learning durst never shew her ridiculous face before an ea-

the *Schoole-man*, whose livelyhoods they unworthily usurpe; not dispensing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *sedition*, abhorring the way to peace, and maligning those that ensue it.

I, but we desire Peace, so we may have *Truth* too.

What mean ye by having Truth? The preservation of the *Old Truth*, or the Institution of a *New*?

Ob.
Ans.

If ye feare the *alteration* of the *Old* (having your *Soveraignes Oath*, which you dare not beleive) what other Assurance can you have?

The Blood you shed, is *certaine*; The change you feare, is *uncertaine*: It is no wisdome to apply a *desperate Remedy* to a *suspected disease*.

If the enjoyment of Peace depends upon a full Assurance of Truth, our discords may beare an everlasting date: God hath threatned to remove his *Candlestick*, and our wickednesse justly feares it; And so long as we feare it, shall we abjure *Peace*, the blessed *meanes* to prevent it? He that seeks to *settle Truth* by the sword, *distracts* it.

Or, is it a Truth ye want? If so, Is it of *Doctrine*, or of *Discipline*? If of doctrine, *Actum est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline*? Discipline is but a *Ceremony*. And did the Lord of the *Sabboth* dispence with a *morall Law*, for the preservation of an *Oxes* life, or an *Asses*, and shall we, to alter some few indifferent *Ceremonies* (allowed by the Parliaments of three *pious* and *wise* Princes, and the practice of many holy *Martyres*, who sealed the true Protestant Religion with their blood) cry downe *Peace*, and shed the blood of many thousand *Christians*?

Our *seduced* Protestants, will have no *set Formes* of Prayer, but what proceeds immediatly from their own *Fancies*. This is their Truth.

Our *Semi-Separatists*, will heare our Sermons, (if they like the Teacher) but no *Divine service*. This is their Truth.

Our *Separatists*, will not *communicate* in our Churches, nor *joyne* in our Congregations. That is their Truth.

Our *Anabaptists* will not baptize, till yeares of discretion, and *re-baptize*. That is their Truth.

Our *Antinomians* will have no *Repentance*. This is their Truth.

Our *Independants*, will have an universall *Parity*; This their Truth.

Good God, when shall we have *Peace*, if not, till all these Truths meet!

But, *Christ* sayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to use the *Sword*.

Ob.

Ans. So, He is termed a *stumbling Block*, and does that warrant us to *stumble*? So, He sayes, *All you shall be offended because of me*; and does this patronize our Offences? The Law is good and just; Because, *then we had not knowne sin but by the Law*, is it therefore lawfull for us to *sin*? God forbid.

1 Cor. 1.

23.

Marth. 26.

31.

Rom. 7. 7.

Our Saviour brings the *Sword* among us, as *wholesome meat* brings sicknesse to a *weakely sicke* stomach, or physick to a body abounding with *Humours*; not intentionally, but occasionally.

Thus, by your erronious and weak mistakes, you make the *Prince of Peace*, the Patron of your unnaturall Warre; and the God of *Truth*, the president of your unexamined *errors*.

But, Almighty God, the *Champion* of his own Truth, and maintainer of his own *Cause*, hath (to more then common admiration) appeared in this great *enterprize*.

He that delivered Israels *handfull* from the hand of *Pharaohs Host*, hath shewed himselfe in the (almost incredible) proceedings of this heaven-displeasing *Warre*; the brieft relation whereof, may move those hearts, that are not feared, or stone, to melt into a thankfull Acknowledgement of his *Power*, and remaine as Monuments of his *Mercy*, that children, (yet unborne) may say hereafter, *God was here: viz.*

The two *Houses* of Parliament made first a generall seizure of all the *Armes, Ammunition, Castles, Forts, Magazines, and Ships*, (being the whole visible strength of this unhappy Kingdome) to whom (having now settled the *Militia*, both by Sea and Land, in their own hands) tides of Proposition *gold* came in, upon the *Publicke Faith*; *Monie* (like blood from the Liver, conveyed through all the veines) issued, to make a large supply, and where it stopt awhile, mountaines of massie *Plate*, from the vast *Goblet* to the slender *Thimble*, this *Faith* removed into their safe possession: And when the great *Milch Cow* began to flake; they prest her Nipples, and by hard streyning renewed the streame. As Physitians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by *sweating*, sometimes by *fluxing*, sometimes *diuretically*, yet purge but the same peccant *humour*; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loane*, then by way of *Subsidie*, (no lesse then 50 at one time) hereby way *Assessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *Plunder*, but still, the issue, *MONY*: And, to work the better upon the Affections of the Multitude, all this for the behoofe of *King, and Parliament*,

Parliament, for the pretended defence of (God knowes what) *Religion*; Infomuch, that Men came in like *Swarms* to the next Tree, or rather like treacherous *Decoyes*, with their innocent Multitude, into the *Net*, and *Horses* without Number.

Thus were they supplied with all necessities, which the *Arme of flesh* could provide for the waging of an *inconquerable warre*, whereon, the money already expended, makes no lesse figures then 17. *Millions Sterl.* besides the Revenues of the *King, Queen, Prince, Duke of Yorke*, and the *whole Estates* of all such that take up *Armes* against them, besides free *Quarter*, and *Souldiers* yet unpaid. His Majesty, on the other side, driven away with a few *Attendants*, not having among them so many *Swords* and *Pistols*, as these had *Cannons*, wanting both *Mony, Horses*, and *Ammunition*, onely what hee received from the piety of some *beleving Subjects*, (whose cares were Pamphlet-prooffe against all defamations, and scandals cast upon sacred Majesty) finding slender Provision in his *own Dominions*; and that stopt or seized, which came from *forreigne parts*; No *Shipping*, but what he purchast, with the precious and extream hazard of his *few* (but valiant) *Subjects*; No *Armes*, but what he gained by the couragious venture of his *own neglected life*, the subject of our continuall Prayers. Yet hath God covered his head in the *day of battaile*, and blest him with such successe, that Hee is (by the Divine Providence) become a great *Master of the Field*, and almost able to maintain fight with his *own Ships* at Sea.

The God of Heaven blesse him, and prosper him, and make his dayes as the dayes of Heaven, that being here the *Faiths* defender, he may still bee defended by the *Object* of that Faith.

Nor is the providentiall hand of God more visible in *prospering* him then in *punishing* his *Enemies*, whose ruines may remain, as *Sea-marks* to us, and *Pyramids* of Gods Power, whereof a touch.

Sir *John Hotham*, then Governour of *Hull*, who first defied and dared his Sovereigne to his face, what is become of him? How stands he a *Marke* betwixt two dangers, having nothing left him, but *guilt* enough to make him capable of a *desperate Fortune*?

Master Hambden, that first waged *Law*, and then *Warre* against his *own naturall Prince*, hath not he (since these unhappy troubles began) been first punished with the losse of *children*, nay viitted to the *third Generation*, to the weakning, (if not ruining) of his *Family*, and then with the losse of his *own life*, in the *same place* where hee first took up *Armes* against his gracious Sovereign? was it not remarkeable that the

Lord *Brooke*, who often excepted against that clause in the *Lyturgie*, (*From sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against *Peace* should perish in the same *Warre*, he so encouraged? Who so bitterly inveyed against *Episcopall* Government, should be shot dead out of a *Cathedrall* Church? who labouring to put out the *left eye* of establisht Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (scarce warme in his new Honour) taken in his own snare, having entangled his Lord and Master in so many inconveniences?

How is *Holland*, whose livelyhood was created by his Soveraignes favour, branded with a double treachery, and like a *Shuttlecocke* fallen at the first return, and scarce able to raise himselfe by a sorry Declaration?

Is not *Bristol Fines* (who at his *Councell of Warre* condemned and executed innocent blood) himselfe condemned (pleading innocence) at a *Councell of Warre* from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for vengeance.

And, are not many more ripe for the same *Judgment*, whose notorious *Crimes* have branded them for their respective punishments?

How many of those *blood-preaching* Ministers, have died expectorating *Blood*? whilst others, at this time, labouring under the same *disease*, can find no Art to promise a *Recovery*. All whom I leave to possible *Repentance* and passe over.

Cromwell, that profest defacer of Churches, (witnesse *Peterborough* and *Lincolne*, &c.) and Rifeler of the *Monuments* of the dead, whose prophane Troopers (if Fame has not forgot to speake a Truth) waterd their horses at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

Sandes, whose sacrilegious Troopers committed such *barbarous* insolencies, with his (at least) connivance, in the Church of *Canterbury*, and used such inhumane tortures on the tender *brests* of women, to force confession of their *bidden goods*, the golden subjects of their *Robbery*;

What can the first expect, and what reward the other hath found, I neither prophesie nor judge. If these, and such as they, doe fight for the *Reformed Religion*, God deliver every good man both from them, and it, *Cursed be their wrath*, for it is fierce, and their *Anger*, for it is cruell.

These,

These, (and of such many) are they, that whilst they *pretend* a Reformation, need, first, to be reformed.

Nor do I, in taxing this Army of such impious *Barbarismes*, excuse or rather not condemn the other; whereof, no question, too great a number are as equally profane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable Kingdome; for whose impieties His Majesty hath so often *suffered*.

I, but His Majesties Army, (besides those looser sorts of people) consists of *numerous Papists*, the utter enemies of true Religion.

Ob.

To whom the King hath sworne his *protection*, from those hee may require *assistance*.

Ans.

But, unto all his people, as well *Papists* as Protestants, hee hath sworne his *protection*, therefore from all his subjects, as well *Papists* as Protestants, he may require *assistance*.

Neither does he call in *Papists*, as *Papists*, to *maintaine* Religion (as himselve hath alwayes manifested) but as subjects to *subdue*, or at least *qualifie*, Sedition.

The ayde of the subject, is either in his *person* or in his *purse*; both are requireable to the *service* of a Sovereigne.

Put case, His Majesty should use the assistance of *none* but Protestants: tell me, would ye not be apt to cavill, that he is *favourable* to the *Papists*; neither willing to endanger their *persons*, nor endamage their *purses*; or, at least, that they are reserved for a last blow?

Or, in case, *Papists* should largely *underwrite* to your Propositions, send in *Horses*, *Armes*, or other *Provisions*, would you not accept it; and, for its sake, their *persons* too?

Are you so strict in your Preparations, as to *catechize* every souldier? Or, to examine, first, every *Officers* Religion? Or, having the proffer of a good *Papish*, or *debaucht* Commander, tell me, should he be denied his *Commission*?

Remember Sir *Arthur Ashton*, whom His Majesty entertaines by your *Example*.

These things indifferently considered, it will manifestly appeare, that the honest minded vulgar are meerly seduced, under the colour of piety, to be so impious, as by *poysoning* every action of their lawfull Prince, to foster their *implicit* Rebellion,

But, in case, your side should prosper, and prevaile, what then? would then our *Miseries* be at an end? *Reason* tells us, No; God keeps us from the *experience*: Think you, that *Government* (whether new, or reformed)

reformed) which is set up by the *sword*, must not be maintained by the *sword*? And how can *Peace* and *Plenty* bee consistent with perpetuall *Garrisons*, which must bee maintained with a perpetuall *charge*? besides the continuall excursions, and connived-at injuries, committed by *Souldiers*, judge you.

Or, put the case, this necessary *Consequence* could be avoided, think you the ambition of some *new* States-men, accustomed to such Arbitrary, and *necessitated* power, on the one side, and the remaining loyalty of His Majesties *dis-inherited* Subjects, watching all opportunities to right their injured Sovereigne, and themselves, on the other side, would not raise perpetuall *tempests* in this Kingdome?

Or, if such an (almost) unpreventable *evil* should not ensue, think you, such swarmes of *Sectaries* sweat for nothing? Are their purses so apt to bleed to no end? Will not their costs, and paines expect, at least, a *congratulatory* connivance in the *freedom* of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet *scabbards*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an established *disorder*? And, is not Disorder the mother of *Anarchie*? and that, of *Ruine*?

Open then your eyes, closed with crasse, and wilfull blindnesse, and consider, and prevent that, which your continued *disobedience* will unavoidably repeat, too late.

But, the truth is, They are all *Papists*, by your *Brand*, that comply not, in this action with you: Admit it were so; Are not *Papists* as tolerable for His Majesty, as *Anabaptists*, *Brownists*, *Separatists*, *Atheists*, *Antinomians*, *Turkes*; and, indeed, all *Religions*, and *Factions*, nay *Papists* too, for His Subjects? These, of His Majesties side, come freely, out of their *Allegiance*, as Subjects: Yours, are preached in, comming out of *obstinacie*, as Rebels: They, at their own charges, proportionable to their Abilities; These, like *Judas*, selling their Sovereignes *Blood* for ill paid wages: Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God! What a *monstrous* Religion is this, that seeks protection from the *implacable* opposition of her two Champions!

His Majesty *protests* to maintain it: The two Houses *protest* to maintain it: O, for an *Oedipus* to read this *Riddle*!

His Majesty addes one *Clause* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

According

According to the establisht Constitutions, by Oath taken by him, at his Coronation; And there, the two *Houses* leave him, contending for a, yet, *undetermined alteration*.

And, for my part, I dare not conceive such evill of the *Lords Annoi- ted*, and my Gracious Sovereigne, as to feare him perjured.

Hath not His Majesty, in the *presence* of that God, by whom hee reignes, imprecated the *Curse* of Heaven on him and his Royall *Posterity*, (*Sub Sigillo Sacramenti* too) if He, to his utmost, maintaine not the True *Protestant Religion*, exercised in that blessed *Queenes* dayes, and propagated by the *blood* of so many glorious Martyrs (at which time God blest this Island in so high a measure) if hee preserve not the just *Priviledges* of *Parliament*, and the *Liberty* of the *Subject*?

Nay, more, did not His Majesty so promise the severe execution of the *Statute* against all *Recusants*, that if he failed, he desired not the *ayde* of his good Subjects?

What inferiour person would not think his Reputation *wronged*, not to take up confidence upon such *terrible* termes? What *notorious* evill hath his Majesty perpetrated to quench the sparkles of a common *Charity*?

Consider, O, Consider; Hee acts his part before the *King of Kings*, whose eye is more especially upon Him; He acts his part before his *fel- low Princes*, to whom he hath declared this his *Imprecation*. Hee acts his part before his *Subjects*, whose stricter hand weighs his pious words with too *unequall* Ballances.

Were he the *acknowledger* of no God, yet the *Princes* of the earth, (if guilty of such a *Perjury*) would abhorre him. Or, were all the *Prin- ces* of the earth, blind, deafe, or partiall, would not he think his Crown a *burthen* to be worne upon his *perjured* brow before his owne *abused* people? Or, (having renounced his *Subjects* ayde, upon his *faile*) could he expect that loyalty, which now he wants upon a *meer suspicion*?

But, He is a *Prince*, whom God hath crowned with graces *above his fellowes*; A *Prince*, whom, for his Piety, few *Ages* could parallell.

What *Vices* of the times have branded his *Repute*? His Youth, high diet, strength of body, and Sovereign Power might have inclined, and warpt him to luxurious *vanity*, as well as other Monarks, whose effe- minaries have enerv'd the strength of their *declining* Kingdomes; How many would have held it a Preferment to be *Attorney* to his Royall Lust, or *Secretary* to His *Bosom Sinne*? Yet, he *remaines*, a president of un- blemisht *Chastity*.

He might have pleased and pampered up his wanton *Palate* with the choise of curious *Wines*, to lighten *Cares*, which wait upon the regall *Diademe*; Yet, he continues the patterne of a chaste *Sobriety*: He might have magnified his *Mercy*, and sold his *Justice*, to reward a *Service*, in pardoning offences, (committed by those of *neare* relation) yet, He abides the example of *inexorable Justice*.

These and many other eminent *Graces*, and illustrious *Virtues* can claime no Birth from *Flesh* and *Blood*; especially, in those, whose pillages are strangers to *Correction*; Nor, is it safe Divinity, to acknowledge such high *Gifts*, from any hand, but *Heaven*.

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty *God*, (who is all perfection) will not leave a work so forward, so imperfect; but, will, from day to day, still adde and adde to his transcendent *virtues*, till he appeare the *Glory* of the *World*; and, after many yeares, be crowned in the *World of Glory*.

Martial. lib. 8. Ep. 66.

Rerum prima salus, & una Casar.

 Post-

Post-script to the Reader.

NOW thou hast heard the Harmony of Scriptures, without Corruption, and the Language of Reason, without Sophistry.

Thou hast not only heard Divine Precepts, but those Precepts backt with holy Examples, Neither those out of the Old Testament alone, but likewise out of the New. Being now, no Matter left for thy Exceptions, prevaricate no longer with thy own soule: And, in the feare of God, I now adjure thee, once againe, as thou wilt answer before the Tribunall at the dreadfull and terrible day, that thou faithfully examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions, and remember, that historicall Scripture will admit no allegoricall interpretations. If anything, in this Treatise, shall deserve thy Answer, doe it punctually, briefly, plainly, and with meeknesse; If, by direct Scripture, thou canst (without wresting) refute my Error, thou shalt reforme, and save thy Brother; If not, recant thine, and hold it no dishonour, to take that shame to thy selfe, which brings Glory to thy God.

1. S. PET. 3. 15.

Be alwayes ready to give an answer to every one that asketh you a reason, with meeknesse and feare.

FINIS.